



ASSESSMENT THE RELATION BETWEEN VATAPRADHAN PRAKRUTI AND SATATSANDHISHABDGAMIN

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ABSTRACT

The fundamental principles of Ayurveda are eternal and can be applied in any era. The principles of other sciences have changed from time to time, but the basic Principles of Ayurveda have not changed. Dosha, dhatu, mala are the basic components of the body. All Acharyas has given prime important to VATA in tridoshas. During the sara-kitta vibhajana, Vata is produced by kitta (mala). Sara-kitta vibhajana takes place in the koshttha. Vata word denotes Gati & Gandha. Vata consists of Vayu and Aakash mahabhut in large quantity. Vata gunas are ruksha, sheet, laghu, sukshma, chal, vishad khar Vata dosha occupies all the places in the body especially Pakwashaya, Shroni, Guda Asthi & Majja. There are 5 types of Vata.-Prana, Udana Vyana Samana apana. Vata is the initial factor for starting all the chesta (movements) of the body and mind. All seven dhatu does their function in the body because of vata. It plays important role in maintaining the agni, Utsaha, uchhwasa, nishwasa, chesta, veg-pravartana, akshepam patwen nimesha etc.

Prakruti parikshana is included in Dashavidha pariksha by Acharya Charaka. Prakruti in garbha is stated and it is continued to be the prakruti of that person for lifetime. Dosha which are present in greater extent that dosha prakruti is said to be the prakruti of the person after the birth. So, the prakruti of some people is kaphaja, pittal, vatala, some people are having dvandvaja (two dosha together), and some are having Samadhathu prakruti i.e., all three dosha are present in equal extent. Gunas of Vayu are reflected in vata prakruti. Satata-shabdagamina is seen in sandhi of Vata prakruti persons which is a crackling sound of joints refers to non-sliminess cracked body part and constant sound in joints during movement.

This study was done to assess the relation between Vatapradhan Prakruti and Satatsandhishabdgamin. 200 individuals were selected from both sexes of age group 20 to 40 years for screening. Detail information was taken of every individual to decide Prakruti of individual and research related data was collected by asking the questions to every individual. Chi square test-test of association was used to prove the relation between Vata pradhan prakruti and Satatsandhishabdgamin. Statistically it was proved that there is association between Vata pradhan prakruti and Satatsandhishabdgamin.

KEY WORDS: vata, vatapradhan prakruti, satatsandhishabdgamin.

INTRODUCTION:

Ayurveda originated to fulfill two main purposes: Maintaining the health of the healthy or normal person and curing the ailment of the an ill.

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ॥ च. सू. ३०/२६^[1]

The definition of healthy as told by Acharya Sushruta is the most appropriate even today. It states that all the doshas, dhatus and malas are in the state of equilibrium and whose soul, senses and mind are in a state of prasannata (happiness)

समदोषः समानिश्च समधातुमलक्रियाः ।

प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते ॥ सु. सू. १५/४८^[2]

In order to attain the dual aims of Ayurveda, one should have knowledge of three major factors, which is mandatory for a physician. Science has two wings one is fundamental concepts on the substratum which the science is based and second wing is practical application of those fundamental concepts in routine life. E.g Tridosh, Samany Vishesa, Dravya, guna, karma, etc.

Dosha, Dhatu and Mala are the basic components of body. There are 3 dosha according to the all Acharyas, except Sushruta who included Rakta as the 4th dosha. All Acharyas have given prime importance to VATA in tridoshas. During the sara-kitta vibhajana, Vata is produced by kitta (mala). Sara-kitta vibhajana takes place in the koshttha. Thus, vata in koshttha controls the all-body functions.^[3] Vata word denotes Gati & Gandha. Vayu and Aakash mahabhuta are dominant in vata dosha having ruksha, sheet, laghu, sukshma, chal, vishad kharad guna.^[4]

Vata dosha occupies all the places in the body. It is the initial factor for starting all the chesta (movements) of the body. It is responsible for the chala guna of mana. All seven dhatu perform their function because of vata only. Vata is the basic reason for the Sparsha and Shabda. It plays important role in maintaining the agni. Utsaha, uchhwasa, nishwasa, chesta, veg-pravartana, akshepam patwen nimesha, (blinking of eyes) are the functions of vata. Vata has 5 types- prana, udana, vyana, samana, apana having different stana [site/location], karya [functions]^{[5][6]}

Acharya Charak has included Prakruti parikshana in Dashavidha pariksha.

Prakruti is in relation with one or two or three dosha and according to that dosha can be resembles in garbha in garbhashay during pregnancy. Prakruti in garbha is stated and it is continued to be the prakruti of that person for lifetime. Dosha which are present in greater extent that dosha prakruti is said to be the prakruti of the person after the birth. So, the prakruti of some people is shleshmala (kaphaja), pittal, vatala, some people are having dvandvaja (two dosha together), and some are having Samadhathu prakruti i.e., all three dosha are present in equal extent. Lakshanas of Vata Prakruti are due to Gunas of Vayu.

- 1. Ruksha** – Sharira of Vata prakruti purusha means the body built is comparatively small, and skin appears to be rough. Svava is ruksha, ksham, manda, jarjara (sound which is coming from the broken pot). These people are svayam jagruka -they are having a less sleep timing compared to other prakruti people.
- 2. Laghu** – Gati, Cheshta, ahara, and vihara are laghu and chanchala. Chala –Sandhi, Akshi, Bhru, Hanu, Oshtha, Jivha, Shira, Skandha, Pani paada are anavasthita i.e., these people are continuously having a movement of their joints, eyes, mandible, lips, tongue, head, shoulder, hand and feet because of Chala guna. Bahu – these people do the pralap i.e., continuously talking but sometime it is irrelevant talking. Kandara, sira pratana are bahu. Sheeghra – these people start any work very early, kshobha vikara are also started at early stage in heart, they fear early or easily for small things, they start to love early and starts to hate also in early. Grahana Shakti is tremendous in these people. They remember the things by only hearing but it vanishes from brain so fast.
- 3. Sheeta** – These persons are having intolerance for cold weather. Sheetaja vikara (cold), kampana (tremors), stambha (stiffness in body) is commonly seen in these people. 4. Parusha – because of parusha guna of vayu, kasha (hair), shmashru (beard), roma (hairs on body), nakha (nails), dashana (teeth), vadana (face), pani (hands), paada (legs) are parusha-rough in nature.
- 5. Vishada** – sphutangavayava -there are roughness and cracks on body. Satata-shabdagamina is seen in sandhi of Vata prakruti persons -there is sound in the joints while doing the movements of joints. Satata-shabdagamina means sandhi-sphutana shabda vanta-there is a crackling sound of joints.

So, these Vata prakruti people are alpa balvan (having less strength), alpa-aayu (less life in terms of years), alpa-apatya (less number of children), alpa-sadhana and alpa-dhana (less number of wealth while compared to others).^[7]

A satasandhishabdgamin refers to non-sliminess cracked body part and constant sound in joints during movement

सततशब्दगामिन इति सन्धिस्फुटनशब्दवन्तः ॥ च. वि. ८/१८ – चक्रपाणि^[8]

To revalidate ancient references with present era to observe incidence of Satasandhishabdgamin in doshaj prakruti

Satasandhishabdgamin can be correlated with Joint Crepitus in modern. Crepitus, sometimes called crepitation (krep-i-tay-shen), describes any grinding, creaking, cracking, grating, crunching, or popping that occurs when moving a joint. People can experience crepitus at any age, but it becomes more common as people get older.

This can be detected by feeling the joint with one hand while moving it passively with the other. This may indicate osteoarthritis, or loose bodies (cartilaginous fragments) in the joint space, but should be differentiated from non-specific clicking of joints.^[9]

AIM:

To assess the relation between Vatapradhan Prakruti and Satasandhishabdgamin.

OBJECTIVES:

1. To study the concept of doshaj prakruti through classical literature of Ayurveda.
2. To assess the incidence of satasandhishabdgamin in vatapradhan prakruti with comparison to other prakruti
3. To study which anubandha dosha in vatapradhan prakruti has relation with Satasandhishabdgamin.

Null hypothesis:

There is no association between the Vata pradhan Prakruti and Sound heard by other people during movement.

Alternative hypothesis:

There is an association between the Vata pradhan Prakruti and Sound heard by other people during movement.

MATERIAL AND METHOD:

Total 200 volunteer who are having satasandhishabdgamin selected from study area irrespective of gender, religion, economic status, education and occupation

Inclusive criteria:

- Individuals from both sexes of age group 20 to 40 years
- Person willing for participation in the study and ready to inform
- Volunteer having Satasandhishabdgamin

Exclusive criteria:

- Age group except 20 to 40 years
- H/o and K/C/O any orthopedic disorders
- Not willing for trial

Research tool:

Data collected by questionnaire method was recorded and entered into Microsoft excel software and statistical analysis was done by various tools like bar diagrams, histograms, pie chart etc.

Study Design:

It was a fundamental and observational (survey) study. the proposed study was done on following levels simultaneously.

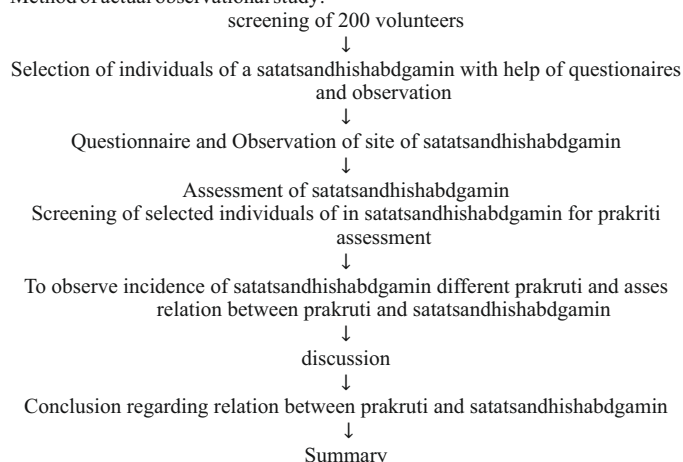
- 1) **Review of work done:** Review of similar work done at various university and research institute taken in details.
- 2) **Review of literature:** Literature study of Vatapradhan Prakruti and satasandhishabdgamin was done in details according to Ayurveda and modern.
- 3) **Collection of data:** Selection of volunteer having satasandhishabdgamin along with their Prakruti assessment with the help of proforma of prakruti parikshan.

- 4) **Assessment of data:** incidence of satasandhishabdgamin in different prakruti with the help of observation and proper statistical test.

Study design is explained in terms of flow charts given below.

Flow chart no 1:

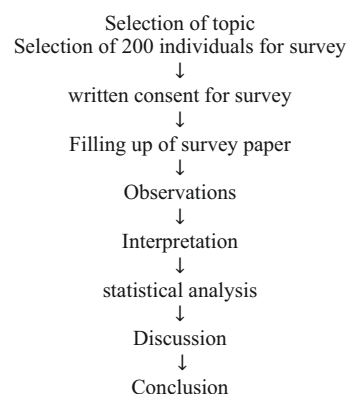
Method of actual observational study:



Flow Chart no. 2:

Sampling plan- Sample size = 200

It was longitudinal survey.



OBSERVATIONS & RESULT:

Table No. 1: Age wise distribution

Age Group (years)	No. of individuals	Percentage
20-25	22	11.00 %
25-30	101	50.50 %
30-35	49	24.50 %
35-40	28	14.00 %
Total	200	100 %

Table No. 2: Gender wise distribution

Gender	No. of individuals	Percentage
Female	106	53.00 %
Male	94	47.00 %
Total	200	100 %

Table No. 3: Occupation wise distribution

Gender	No. of individuals	Percentage
Easy work	162	81.00 %
Hard work	38	19.00 %
Total	200	100 %

Table No. 4: Body Movements wise distribution

Body Movements	No. of individuals	Percentage
Painful	109	54.50 %
Painless	91	45.50 %
Total	200	100 %

Table No. 5: Satatsandhishabdagamin wise distribution

Satatsandhishabdagamin	No. of individuals	Percentage
Yes	200	100.00 %
No	0	00 %
Total	200	100 %

Table No. 6: Sound heard by other people during movement wise distribution

Sound heard by other people during movement	No. of individuals	Percentage
Yes	78	39.00 %
No	122	61.00 %
Total	200	100 %

Table No. 7: Constipation wise distribution

Constipation	No. of individuals	Percentage
Yes	88	44.00 %
No	112	56.00 %
Total	200	100 %

Table No. 8: Prakruti wise distribution

Prakruti	No. of individuals	Percentage
Vata – Pitta	70	35.00 %
Vata – Kapha	24	12.00 %
Pitta – Vata	35	17.50 %
Pitta – Kapha	33	16.50 %
Kapha – Vata	18	09.00 %
Kapha – Pitta	20	10.00 %
Total	200	100 %

The observations made on 200 individuals of Individuals who were having Satatsandhishabdagamin discussed below:

Age: maximum numbers of individuals i.e. 50.5 % were from the age group of 25 to 30 years, followed by 24.5 % were from the age group of 30 to 35 years, 14 % were from the age group of 35 to 40 years, and 14 % of individuals in the age group of 20 to 25 years. From the present study it was observed that Satatsandhishabdagamin was mostly observed in the age group of 25 to 35 years.

Gender: maximum numbers of individuals i.e. 53 % were Females while 47 % individuals were Males. It means Satatsandhishabdagamin is not related to Gender as almost 50 % female and 50 % male were included in this research study.

Occupation: The present study showed that 81 % individuals were having Easy work, and 19 % individuals were having Hard work. So according to this reading we can predict that individuals who were doing easy type of work were having more percentage so Satatsandhishabdagamin is related to Routine life style or Prakruti and it is not due to Hard work. So, at the middle age hard work doesn't have any role regarding Satatsandhishabdagamin.

Body movement: Majority of the individuals i.e. 54.5 % were having Painful body movement, and remaining 45.5 % individuals were having Painless body movement. Almost 50 % individuals from this research study were having Painless body movement; it means Satatsandhishabdagamin is not having painful movement all the time.

Satatsandhishabdagamin: all 200 individuals were having Satatsandhishabdagamin. This is the inclusion criteria of this research study. Individuals who were having Satatsandhishabdagamin were included and according to those other points were correlated.

Sound heard by other people: in 61 % individuals sound was not heard by other people and in 39 % individuals sound was heard by other people while doing body movement. As Satatsandhishabdagamin was the inclusion criteria but to study the severity of Satatsandhishabdagamin, this question was added in questionnaire.

Constipation: In the present study, maximum individuals i.e. 56 % were did not have constipation and 44 % individuals were having Constipation. There are 3 types of Koshtha explained in Ayurvedic texts. Krura koshtha was generally found in Vata pradhan prakruti. This study was also regarding Vata pradhan prakruti individuals so question regarding constipation was added

in questionnaire. There were 47 % individuals were having Vata pradhan prakruti and almost equal number of individuals were having constipation. It means 44 % Individuals were of Krura koshtha and ultimately of Vata pradhan prakruti.

Prakruti: Maximum no. of individuals i.e. 35 % were having Vata-Pitta prakruti, followed by 17.5 % individuals were having Pitta-Vata prakruti, 16.5 % And 12 % individuals were having Pitta-Kapha and Vata-Kapha prakruti respectively, 10 % individuals were having Kapha-Pitta prakruti, and 9 % individuals were having Kapha-Vata prakruti. The present study may reveal that 47 % individuals were having Vata pradhana Prakruti and these individuals are more susceptible to Satatsandhishabdagamin.

Statistical analysis:

As all 200 individuals selected in this research study were having Satatsandhishabdagamin, so for statistical analysis of the study Prakruti and severity of Satatsandhishabdagamin was tasted. Severity of Satatsandhishabdagamin was decided according to the answer in terms of Yes/ No for the question – Sound heard by other people. According to that following statistical analysis was done.

Prakruti and Sound heard by other people during movement

		Sound heard by other people during movement		Total
		Yes	No	
Prakruti	Vata pradhan	29	65	94
	Pitta pradhan	28	40	68
	Kapha Pradhan	21	17	38
	Total	78	122	200

Chi square test applied to prove whether there is association between the Vata pradhan Prakruti and Sound heard by other people during movement.^[10]

Chi square (χ^2) value of the above table is 6.983.

Degrees of freedom (df) = (Column – 1) (Row – 1)

$$= (3 - 1) (2 - 1)$$

$$= (2) (1)$$

$$= 2$$

Chi square (χ^2) tabulated value of df = 2 is 5.99 at P < 0.05 i.e., at 95 % level of significance.

As the calculated chi square (χ^2) value (6.983) is higher than the tabulated (χ^2) value (5.99), we should reject the null hypothesis and accept the alternative hypothesis.

Probability of the difference occurring in Vata pradhan Prakruti and Sound heard by other people during movement by chance is less than 5 out of 100 cases, i.e. probability of not getting the difference between Vata pradhan Prakruti and Sound heard by other people during movement in nature is 95 %. So, the Vata pradhan Prakruti and Sound heard by other people during movement are associated or interdependent.

CONCLUSION:

1. There is an association between Vata Pradhan prakruti and Satatsandhishabdagamin.

Satatsandhishabdagamin is seen mostly in Vata pradhan individuals of age between 25 to 35 years.

2. Satatsandhishabdagamin is a physiological change observed in Vata pradhan as it was generally seen Painless.
3. Satatsandhishabdagamin is observed normally in Vata pradhan praukti individuals and it was not related to Hard work.
4. Constipation was also observed in Vata pradhan prakruti.

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